

None of My Business?

Andy Stanley · Galatians 6:1-3; John 8:1-11

AT A GLANCE

Andy Stanley argues that Galatians 6:1-2 issues a command believers routinely downgrade to a suggestion: gently restore a brother or sister caught in sin and carry their burdens. This isn't meddling—it's kinship obligation and the fulfillment of the law of Christ, doing for others what God through Christ has done for us. Community structured for this kind of accountability is essential, not optional.

- Galatians 6:1-2 commands believers to gently restore and carry the burdens of a brother or sister caught in sin, not merely pray about them.
- Restoring someone caught in sin fulfills 'the law of Christ'—doing for others what God through Christ has already done for you.
- Claiming self-sufficiency is self-deception, Paul warns; real accountability requires humble community, not isolated autonomy.

“It is your business because they are your brother and they are your sister.”

EXPOSITION

Scripture engaged

[Galatians 6:1-3](#) — Brothers and sisters, someone in your group might do something wrong. You who are following the Spirit should go to the one who is sinning. Help make that person right again, and do it in a gentle way. But be careful, because you might be tempted to sin too. Help each other with your troubles. When you do this, you are obeying the law of Christ. If you think you are too important to do this, you are only fooling yourself. (ERV)

[John 8:1-11](#) — Jesus went to the Mount of Olives. Early in the morning he went back to the Temple area. The people all came to him, and he sat and taught them. The teachers of the law and the Pharisees brought a woman they had caught in bed with a man who was not her husband. They forced her to stand in front of the people. They said to Jesus, “Teacher, this woman was caught in the act of adultery. The Law of Moses commands us to stone to death any such woman. What do you say we should do?” They were saying this to trick Jesus. They wanted to catch him saying something wrong so that they could have a charge against him. But Jesus stooped down and started writing on the ground with his finger. The Jewish leaders continued to ask him their question. So he stood up

and said, “Anyone here who has never sinned should throw the first stone at her.” Then Jesus stooped down again and wrote on the ground. When they heard this, they began to leave one by one. The older men left first, and then the others. Jesus was left alone with the woman standing there in front of him. He looked up again and said to her, “Where did they all go? Did no one judge you guilty?” She answered, “No one, sir.” Then Jesus said, “I don’t judge you either. You can go now, but don’t sin again.” (ERV)

The argument

An Imperative We Treat as a Suggestion — Restoring a brother or sister gently is command, not meddling

Stanley opens Galatians 6:1, where Paul writes to Christians he's never met, describing someone 'caught' in a trespass—a wrong hurting them or others. Rather than praying about someone behind their back ('let's just pray, Lord, bring someone into their life'), Paul commands those attuned to the Spirit to intervene directly. Stanley defines the verb precisely: 'to restore means to put into order, to put back into order, to bring unhealth to health,' done gently, because gentleness weighs the other person's dignity even while confronting them. He names the church's evasion bluntly: 'that's just none of my business... that's what average church attenders say,' but Paul never offered that option.

Insight — Gentle restoration of someone caught in sin is a command for every believer, not an optional task reserved for the courageous few.

Brotherhood as a Radical Christian Invention — Family language leveled Rome's rigid social hierarchy

Stanley pauses on Paul's address, 'brothers and sisters,' to note how strange this was in the first century: 'slave owners never referred to a former slave as brother or sister... the rich didn't refer to the poor as brother or sister.' Into that segmented culture, Jesus inserted family language, and early Christians took it literally, meeting in mixed homes as siblings rather than by rank. Stanley traces the same word into Peter's instruction that a wife is 'your sister in Christ,' flattening domestic hierarchy too. His point: the command isn't optional because it's addressed to actual kin—'it is your business... because they are your brother and they are your sister.'

Insight — Christian community is obligated toward each other because Scripture calls it kinship, not because it's convenient or comfortable.

Burden-Bearing Fulfills the Law of Christ — Restoring the fallen mirrors how God restored you

Paul's stated reason for the command is the crux for Stanley: 'carry each other's burdens, and in this way you will fulfill the law of Christ.' He unpacks 'fulfill' as filling in a gap, completing what

was lacking, and names the law of Christ as Jesus' command to love others as he loved you. Stanley presses the logic through John 8: the woman 'caught' in adultery, dragged before Jesus, condemned rightly under Moses—yet 'he did not stone her, he restored her.' Every believer who has repeatedly confessed the same sin and been forgiven has stood on the receiving end of that same restoration; grace received, Stanley insists, obligates grace extended: 'we are to do for others what God through Christ has done for us.'

Insight — Restoring someone else in their sin is how a forgiven person practices, in return, the very grace once received.

Self-Sufficiency Is Self-Deception — Arrogance isolates; humility asks for and offers help

Paul anticipates resistance to accountability: 'if anyone thinks they are something, when they are nothing, they deceive themselves.' Stanley applies this to the myth of autonomy—especially in men—that community is 'for babies,' and even to pastors who exempt themselves from the small groups they ask others to join. He names arrogance plainly: 'arrogance is ignorance,' a forgetting of mortality and mutual dependence that ultimately isolates rather than protects. Against that, he frames bending to carry someone else's burden, and letting others carry yours, as humility rather than weakness—the reason his church has built weekly small groups into every age and season of life for decades, not as an add-on but as the structure that makes obedience to this command actually possible.

Insight — Claiming self-sufficiency is a subtle self-deception that isolates a person from the community God intends for their good.

Cross-references

- [1 John 1:9](#) — Cited as the verse believers lean on for confidence they're forgiven when confessing repeated sin.
- [John 13:34](#) — Referenced as the origin of 'the law of Christ'—Jesus' command to love one another as he loved us.

DEVOTIONAL

There is a version of love that stays at a safe distance—concerned enough to notice, cautious enough to say nothing. It prays about people instead of walking toward them. It calls this discretion. Scripture calls it something closer to abandonment. Andy Stanley's message unsettles the comfortable habit of watching someone we love drift and calling our silence respect for their autonomy. But the gospel he points to was never distant. God did not observe our wreckage from a safe remove and pray about us; he stepped into the story, absorbed the cost, and restored rather than condemned. The woman dragged up the temple steps expected

stones. She received a Savior instead. That is the shape love takes when it refuses to look away. What undoes our excuses is the plain, almost embarrassing language of family—brother, sister—words that erase the distance we'd rather keep. You do not get to shrug at your sister's unraveling. You do not get to call your brother's danger none of your business. Kinship obligates. And underneath our reluctance is usually not wisdom but ego—the quiet lie that we are something apart from others, that we need no one to carry us and owe no one our shoulder. The mirror is where we are most easily fooled. So the invitation is not to fix everyone, or to police every failing. It is simply to remember what it felt like to be restored rather than abandoned, and to let that gratitude turn outward—toward the one person, this week, who needs someone to close the distance instead of praying about it from far away.

Reflection

- Who in your life might need you to step toward them gently right now, and what fear or excuse is holding you back?
- When have you been the one restored rather than abandoned—and how does remembering that shape your willingness to restore someone else?
- Where has a quiet sense of self-sufficiency kept you from the kind of honest, accountable community this message describes?

Closing prayer

Father, thank you that you did not abandon us to our sin but stepped into it, at great cost, to restore us. Forgive us for the times we called our silence discretion when it was really fear, and for the times we thought ourselves too strong to need anyone or too proud to be needed. Give us the gentleness to approach a brother or sister who is drifting, and the humility to let others do the same for us. Make us people who carry burdens rather than watch them from a distance, for the sake of the One who carried ours.

FORMATION

One thing to remember

Restoring a brother or sister caught in sin, gently, is a command—not a suggestion reserved for someone braver than you.

This week

This week, pray and ask God to bring to mind one person you've been avoiding out of fear it's 'none of your business.' Before you speak to them, spend time in Galatians 6:1-2 and ask God for the gentleness and courage to reach out in person, trusting Him with the outcome.

Return to [Galatians 6:1-2](#)

